

## Doctrinal.

FOR THE CHRISTIAN INTELLIGENCER.

### BRIEF EXPOSITOR.....No. VI.

"And He said also unto his disciples, there was a rich man which had a steward; and the same was accused unto him," &c. St. Luke, xvi, 1.

The above text is a part of a parable addressed by our Lord to his disciples, in the audience of those, to reprove whom, in particular, it was intended. From the connexion in which the parable appears to have been spoken, we think it best admits of the following construction.

1. By the "rich man who had a steward," the Saviour is represented, whose wealth consisted in what is called "the true riches." (Ver. 11.) In Matthew xxv, 14, Jesus sustains the same character, as "a man travelling into a far country, who called to him his servants and delivered to them his goods." Corresponding with this view of the subject, it is written of Christ, that "though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich." St. Paul says, that the grace of God was given to him, that he "might preach the unsearchable riches of Christ." Much might be quoted to prove that Jesus was intended by the rich man in this parable.

2. By the "steward" who was accused of prodigality, the disciples of Jesus are intended. Stewards are persons entrusted with the provision of an household, to distribute to each "his portion of meat in due season." Luke xii, 42, 43. "It is required of stewards that a man be found faithful,—as good stewards of the manifold grace of God." 1 Cor. iv, 1, 2, and 1 Pet. iv, 9, 10. The apostle to the gentiles went so far, as to acknowledge himself debtor to all classes of men, in consequence of the dispensation of the grace of God to him. He cheerfully discharged, by preaching the gospel of Christ in its simplicity, fulness and glory. Rom. i, 14, 15, 16, xv, 29.

3. As an accusation is preferred against the steward, for having wasted his Lord's goods, it reminds us of the importance of ascertaining the character of the accuser. Much depends on that point. If the allegation is well sustained, the accused will be suitably reprimanded, and the accuser applauded. But we are told, that "the Lord commended the unjust steward," or him who was accused of injustice. Hence the presumption is, that the accusation was unfounded. To justify this conclusion, the steward is described as not only continuing in the pretended prodigality, but, as growing more profuse and wasteful, than he was, before any charge was preferred against him. When one of his Lord's debtors comes forward to adjust his accounts, (as a tenant) the question is, "How much owest thou?" He says, "An hundred measures of oil." "Then take thy bill, and write fifty." So the reader discovers, that so far from becoming more prudent of his master's goods, the steward extended his liberality; and yet he was highly commended. No inference then can be plainer, than that the steward was unjustly accused. This leads us to conclude, that by the accuser, the scribes and pharisees are represented, who were continually complaining of the servants of Christ, for dispensing the riches of God's mercy and grace to poor needy sinners. The reflecting reader cannot fail to recollect that a considerable part of the Saviour's discourses to the Jews, appears to have been designed to show them, that the riches of salvation were bestowed upon all men, Jews and gentiles, indiscriminately. The language of the dotting pharisee is, "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican," officer, or steward. Every thing like equality in the distribution of blessings, would appear to him like downright wastefulness and prodigality.

4. That we have rightly interpreted the parable, seems to be evident, since the pharisees took the reprimand to themselves, as was intended. "And the pharisees, also, who were covetous, heard these things, and they derided him." (Ver. 14.) They felt the arrow of reproof, and were wounded. They, who were most forward in condemning others, saw their uncharitableness fully exposed.

The conclusion of the whole matter is, that the steward wrongfully accused, is honourably acquitted, and the accuser left to suffer the just demerit of his criminality. How profitable, thus explained, and practically applied, the above parable might be made, to the various orders of professing Christians. To those who are for limiting the infinite grace of God to a separate, or pharisaic few, it may serve as a correct mirror, in which their illiberality, censoriousness, and hypocrisy are clearly exposed, and severely reprimanded. "Let him that readeth understand."

CHRISTIANOS.

FOR THE CHRISTIAN INTELLIGENCER.

### OPINIONS CONCERNING A FUTURE STATE.

(Concluded from our last.)

In this parable Dives is represented in Hades "being in torment." Abraham and Lazarus, according to the learned, are also represented in the same place, though in a different part of it, in a state of happiness, and separated from the former by an impassable gulph. This parable, it is true, literally interpreted, would prove that the righteous at death go to Hades to be rewarded and also that the wicked go there to be punished. But understanding this parable literally and considering it good authority for the doctrine of an intermediate state of rewards and punishments in Hades, there are many and great objections. Much of the parable, it must be admitted by all, cannot be understood literally; for it would be absurd and ridiculous in the extreme so to understand it. The bodies for example, of Dives, and of Abraham and Lazarus, are represented in the parable as in Hades, the former as really suffering torment, the latter as receiving comfort; yet no one, I presume, will pretend that this was actually the case. The body at death is deposited in the grave, there to remain till the resurrection, alike insensible to pleasure and pain, to happiness and misery. Nor is it likely to be contended that the dialogue between Abraham and Dives really took place as represented in the parable. Nor can it reasonably be believed that the misery of Dives arose from the operation of material fire, as there represented. If any part of Dives was actually in a state of suffering, it must have been his soul or spiritual part. But it is sufficiently obvious, that material fire could have no effect on spirit to occasion his suffering; so that the misery of Dives even admitting he was in torment in Hades, must have been produced by some other cause than the operation of material fire.

But while the literal interpretation, as it respects these circumstances, is abandoned, it is contended that the parable ought to be understood as teaching that the souls of Abraham and Lazarus and that of Dives were all really in Hades, the former enjoying the rewards of the righteous, the latter suffering the punishment of his folly and sins. Even this much, however, cannot be admitted. It ought not to be believed on the authority of a parable in opposition to other plain parts of scripture, that the spirits of the righteous go to Hades at death. We have just seen, that according to the many explicit declarations of scripture on the subject, the souls of good people do not go to Hades at death, but to heaven. The part of the parable then which relates to Abraham and Lazarus, is not to be interpreted as teaching that they were happy in Hades. It could never have been intended by the Saviour to be so understood. For whatever be its meaning and however it be explained, it must not be interpreted so as to contradict other plain declarations of scripture.

As a consequence from the foregoing view of this part of the parable, I infer that neither ought the other part which relates to Dives be so interpreted or understood as teaching that he was really in a state of torment in Hades. If in the part relating to Abraham and Lazarus, our Saviour did not intend, as we have seen he could not, that they were really in Hades in a state of enjoyment, where is the proof, where is the reason to suppose, that in the part relating to Dives, he intended to teach that Dives was really in torment in this place? If the representation in one part of the parable was not intended to describe the real state of things, why must the representation in the other part be understood as describing realities? There can be no doubt, I think, but both parts of this parable are to be understood alike. If one part cannot be considered a representation of realities, neither ought the other to be so understood. But it will likely be asked, what then does the parable mean? Does it teach us nothing? Yes, it was intended to teach an important truth; but not most certainly that Abraham and Lazarus or any of the righteous go to Hades at death to be rewarded, or that any of the wicked, as we think, go there to be tormented. If this last idea be contained in it, it is certain it was not the chief object of the parable to teach this sentiment. The one and alone object of the parable, appears to be, to impress on the minds of the Jews this truth, that if they "would not hear Moses and the prophets, neither would they be persuaded though one rose from the dead." The parable, for substance, agrees pretty nearly with the

heathen notions of Hades. The Greeks supposed Hades to be the residence of the ghosts of all the dead, without regard to rank or character. They supposed it, however, to be divided into two great apartments: to one of which they believed the spirits of the virtuous and good went at death to enjoy the fruits of their praiseworthy deeds in this world, and to the other they consigned all the wicked to be punished in various ways for their crimes. The Jews, from their intercourse with their neighbours, imbibed these notions concerning Hades, and in some measure incorporated them with their own theology. When our Saviour was on earth, these notions, it is well known, had become pretty current among the Jews. And where is the impropriety in supposing, that he uttered this parable in accordance with these notions, without meaning to instamp on them the impress of truth, or to sanction them as correct? Nor is this the only instance in which the Saviour speaks agreeably to received opinions, without intending to sanction these opinions as true. Another instance of this is to be found in his reply to a person who came to him with this inquiry, "what good thing shall I do to have eternal life?" It is obvious from the inquiry that the person who made it, supposed that by his own works or obedience to the law of God, he could obtain an inheritance in heaven. Without intimating that he was in an error in this respect, Christ proceeds to answer his inquiry on his own principles and according to his own false notions of the way of life. "If you will enter into life keep the commandments." But should any one argue from this reply that our Saviour here sanctions the views of this inquirer as correct, or that he intended to teach us that by keeping the commandments any could obtain salvation, he would reason most surely very incorrectly.

As additional evidence that our Saviour did not intend by this parable to teach us that Dives was really miserable in Hades or that any went there at death to be tormented, let it be remarked that this is the only instance in which he ever spoke of punishment in Hades. He never once warned his disciples of punishment in Hades, nor once threatened the unbelieving Jews with punishment in this place. But he did often warn his disciples of punishment, he did threaten the wicked Jews with punishment; but not with punishment in Hades, but in Gehenna. He did speak of punishment in this place both to friends and enemies. Now according to the belief of those who quote this parable in proof of an intermediate state of rewards and punishments in Hades, the punishment of Gehenna is not to commence till after the resurrection, till the punishment of Hades has come to an end. But can any one believe that the Saviour did repeatedly speak of misery at the great distance of many thousand years, and but once allude to that which was near at hand to every wicked man, even at the very door? Can we believe that he often warned his disciples to beware of torment in Gehenna, and that he threatened the unbelieving Jews with the punishment of this place, which was not to commence till many thousand years had rolled away, and yet never but once and that in a parable, either warn the one or threaten the other with a punishment near at hand, and which with all the wicked must commence at death? To believe this is not a very easy thing; and yet we must believe this, if the opinions of the learned respecting punishment in Hades and Gehenna be correct.

But if the spirits of the wicked at death do not go to Hades, where do they go? In what part of the universe do they then have the place of their residence assigned them? This is an important and interesting inquiry, and one to which, Mr. Editor, I should be pleased to see an answer from some of your able correspondents. Let the scriptures be taken as the guide in this inquiry. Let us learn what they say on the subject if they have any information to communicate. To follow any other guide in such an inquiry, would be to pursue an *ignis fatuus*, without arriving at any certain or satisfactory result.

EPSILON.

### CATHOLIC JUBILEE.

"The Pope has issued a bull appointing the year 1825, a year of Jubilee for the whole Catholic Church, and inviting the faithful sons of the Church to make a pilgrimage to Rome."

"The year of Jubilee is come"

"Return, ye faithful" papists, "home."



## Polemical.

FOR THE CHRISTIAN INTELLIGENCER.

BELFAST, February 21, 1825.

MR. EDITOR,—To a person of humane and charitable feelings, it must be an unpleasant duty to expose the evil designs of others, especially when, in so doing, he is under the necessity of dealing in personals. But there are occasions, in which, to be humane, is but to be unjust to ourselves, and when to be charitable is to countenance those errors and vices which, for the public advantage, ought to be exposed. You are certainly not unaware, that it has been the too common sentiment of certain professing christians to consider themselves as *privileged* to misrepresent things pertaining to a doctrine, which they cannot otherwise attack, in order that, by such means, they may bring a temporary odium upon the truth as it is in Jesus. Such a disposition, I might say, has recently been exhibited in this vicinity; and manifested too in such a public manner, that I deem it to be my duty to discountenance it.

I allude to the circulation of an anonymous pamphlet, purporting to be "*Elliott's Soliloquy; or Lines on the death of Seth Elliott, executed at Castine.*" Feb. 3d inst. This handbill represents Elliott, (as indeed the orthodox are in the habit of representing every criminal) to have been a Universalist. It also considers Elliott's belief in the doctrine of Universal Salvation as the primary cause of the commission of the crime, which brought him to the gallows. To give greater force and authenticity to these assertions, it professes to be the language of the criminal, addressing himself to an injured public. Now supposing E. had professed to have been what the handbill asserts;—what does it all prove? Simply this, that a professing Universalist, as well as a Calvinist, may be a bad man. But unfortunately for the lovers of misrepresentation, there are *not*, in proportion, as many "state prison convicts," or gallows candidates, among the Universalists, as there are among the believers in the cruel doctrine of endless tortures. By an inquiry lately made, as to the religious views of the convicts in the New York State Prison, it appears that of the whole number there, *not one* can be found professing Universalism. How it may be in other States, I cannot say; but if an examination were entered into, I have no doubt the result would prove equally mortifying to orthodoxy. What are we entitled to say then? Must we not say, reasoning upon the system which our enemies have adopted, that a belief in endless misery naturally leads to crimes which people our penitentiaries? Whatever propriety there may be in this conclusion, we hope ever to regard the feelings of the honest persons, who differ from us, too much to urge and enforce it.

But to return to the "*Soliloquy.*" I do not profess to know who its sapient author is; for it appears anonymous. This only will I say, that it is generally credited to a Rev. Mr. Fisher, of Bluehill. This gentleman, on the day of execution, had, as I am informed, a *cumbersome budget* of them for sale; and if he be not the author of the sage composition, the public will consider him as accountable for the assertions it contains. To what a miserable resort, will a misguided zeal drive a person! How contemptible must it appear in a *dignified divine*, to visit the places of public resort at a time, when a poor criminal is about to be launched into eternity, soliciting of the spectators a few cents to pay for a forged soliloquy. Alas! poor human nature. Think, Sir, what must have been your feelings, were you to witness a wretched fellow creature, led from his loathsome jail to the scaffold, about to offer up his life as a sacrifice to the violated laws of his country:—think, I say, what would have been your astonishment, to have witnessed also, at *such a time*, a Reverend Divine, peddling out to the multitude, *four penny handbills*, that he might thus be rewarded for the labors of his poetic genius! Nay, more; what disgust would have been created in you, to see this same *divine*, leaving, for a few moments, the traffic of his *budget* of misrepresentations behind him, and now ascending the scaffold to offer up, in behalf of the criminal, his invocations to Heaven!

I say his "*budget of misrepresentations.*" because I am fully satisfied that there is no truth in the assertion above named, contained in his Soliloquy. This catch-penny Fisher is the defender of orthodoxy; and as a true disciple of the faith, he must exhibit the criminal as an evidence of the falsity of Universalism, and a proof of the correctness of his favorite doctrine of endless cruelty. This he endeavors faithfully to do, by declaring Elliott to have been a Universalist. Could it be proved that this murderer was a Calvinist, do you suppose this Fisher of four-pence-half-pennies, would have considered his crimes as the effect of the murderous tendency of Calvinism? No! Elliott however, WAS A CALVINIST; and this worthy divine, fearing, as I believe, that people would begin to inquire into the tendency of that doctrine, as illustrated in the case of the criminal, resolves

to hasten to correct the threatening evil, by taking timely occasion to charge his crimes to the score of Universalism. Thus he seems to have flattered himself, he should save his own sinking cause from disgrace, and bring a temporary odium upon that glorious, impartial doctrine he so much abominates.

As I now write, I have before me a letter written by Elliott a short time previous to the period when he was calculating to appear before his JUDGE. And if a man will ever tell the truth in his life, it must be at such a time as this. The letter was directed to Mr. SHORT, the deputy jail-keeper, and is certified by him to be correct. Speaking of his burial, Elliott says: "*I should be glad to have Mr. Mason (a congregational preacher) attend if he will, at the funeral. I was brought up in his order, and ALWAYS HELD THAT WAY.*" What way? The Universalist way? No! The way which Fisher and other believers in endless misery hold. Remark:—he says he "*always held that way.*" This is a complete denial, (if E. himself is to be believed) of his ever having been a Universalist. Let Mr. Fisher know, that his endeavors to brand the Universalists with disgrace, shall fall upon his own head. He is welcome to all the money he has made by his misrepresentations, but let him remember what Peter once said to Simon the Sorcerer, "*Thy money perish with thee.*"

WILLIAM A. DREW.

N. B. If Mr. Fisher can point out any errors in the above, or show that the writer has been wrongly informed as to any facts in the case, he holds himself obliged to acknowledge them.

FOR THE CHRISTIAN INTELLIGENCER.

## INQUIRER'S QUESTIONS.

MR. EDITOR.—If the important Questions proposed by "Inquirer," concerning the death and sufferings of Christ, have not been satisfactorily answered, (as I presume they have not,) I hope he will communicate his own views upon the subject, through the medium of your paper. Should "Inquirer" be prepared to reply, that he has not formed any distinct and definite sentiments on that point, but is asking for information, still, I would suggest the propriety of his displaying before us some of his difficulties, in arriving at clear and settled views. Would he even do that, some one might, perhaps, be able to do something towards removing them. It is a matter of no small curiosity and solicitude with me, that the *fundamental article* in the Christian doctrine should remain the most obscure and inexplicable. It is a subject which ought to engross the attention of every serious and reflecting christian, into whose hands these inquiries may fall.

The most rational conjecture that I can form, why direct answers to those Questions have not been given, is, that some are afraid of ascribing too much to the sufferings and death of Christ, and others too little; and there may be others still, who begin to write on the subject, and find themselves destitute of definable ideas and sentiments.

I believe it is the general opinion of Christians, however, that, under the direction of the Great First Cause, the passion of Jesus was the procuring cause of our deliverance from evil and our title to felicity. Infinite wisdom seems to have provided a plan, which should effectually secure the salvation of the world, in harmony with the attributes and perfections of Deity. Therefore, when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. Now, Mr. Editor, if this doctrine cannot be clearly defined and displayed, let us no longer object to the practice of introducing *mysteries* into a *revealed*, a *made-known*, religion. I hope these candid remarks will not pass unnoticed. W.

"The General Episcopal Theological Seminary at New York, has a permanent fund of EIGHTY THOUSAND DOLLARS. Notwithstanding this sum, runners are employed in various parts of the United States to obtain more!"

TWELVE THOUSAND Students, it is stated, are at this time, learning the *preaching trades*, in the various Theological Seminaries in the United States of America. How long will it be, if we go on at this rate, before some of the most pious and experienced of them will be disciplined for an Inquisition?

"A Roman Catholic Priest has lately been put in close confinement in the City of Philadelphia, for a violation of the 7th commandment, under very aggravating circumstances. The bail demanded was \$7000."

"A Presbyterian Clergyman, at Fairfield, (Conn.) has been subjected to 750 dollars damages, for a libel against an Episcopalian Clergyman, arising out of a dispute about Universalism."

## Christian Intelligencer.

PORTLAND, SATURDAY, MARCH 12, 1825.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

## REUEL LOTHROP—is fallen!

Far be it from the Editor, to rejoice at the misfortune, misconduct, or degradation of any person, especially of a man of good natural and acquired abilities, professing to be a minister of the Lord Jesus Christ; but there are certain cases, in which it may not be improper to publish those transactions, that are, in themselves, extremely unpleasant. The following, we consider, one of these cases.

A Baptist preacher, by the name of *Reuel Lothrop*, became the personal enemy of the writer of this article about six or seven years ago, wholly without cause or provocation, and took unwearied pains to injure my popularity and usefulness as a preacher. To effect his object, he reported, as I was informed, certain stories, which implied, at least, that I was guilty of those immoralities, which have recently been *proved against himself*, by his *own Calvinist brethren*. That we are correct, see the following, which has been published in Vermont Journals, in the vicinity of Mr. L's residence.

"The Ministerial Conference of the Woodstock Baptist Association, being met in Rockingham, on the 12th of January instant, (1825,) receiving evidence that the moral conduct of Elder REUEL LOTHROP has, for a considerable time past, been such as is inconsistent with the character of a minister of Christ, particularly, that HE IS ADDICTED to the sin of INTemperance, and has REPEATEDLY ABUSED HIS WIFE, do hereby announce to the Churches of their denomination, that they are of opinion that he ought not to be received, nor countenanced in any wise as a minister of the gospel."—*Yeoman.*

Such is the language of Mr. Lothrop's ministerial brethren and friends. They publish him to the world, as being guilty, first, of general immorality of conduct; secondly, as being addicted to intemperance; and, thirdly, as having repeatedly abused his wife. Now as these are the very sins which Mr. Lothrop alleged against the writer of this notice, that fact ought to be considered. He has fallen in the pit which he had dugged for another. But this degradation of an enemy would not have been published in our columns, had he not been a preacher, who was highly venerated by his people, as a man of superior talents, extensive erudition, and profound piety. Mr. Lothrop was so popular with the fair of his order, that by enlisting them in his service, especially those of *tattling memory*, that he was able to keep up a constant persecuting "*hue and cry.*" about "the Universalist preacher, who never experienced religion nor met with a change of heart;"—as was proclaimed upon the house-top, or whispered in the ear, as would best answer the intended purposes.

At one time, in particular, the writer went to hear Mr. Lothrop deliver a Lecture, in Townshend, (Vt.) and he availed himself of the sanctity of his retreat and the prejudices of a majority of his hearers, and abused me publicly, *worse* than any other preacher ever did, excepting Mr. Payson of this town, when he shut the door and refused to let me have a seat in a pew, at a sabbath morning prayer-meeting. It is true, his Baptist Reverence called all Universalist preachers "*blind leaders of the blind;*" but that is not so outrageously insolent and hypocritical, as for a Calvinist or Hopkinsian to express fears that our "*hands are stained with the blood of immortal souls;*" though it is equally as untrue.

These things are not mentioned by way of triumph, but as a serious warning to all our wicked opposers. It is a solemn fact, which the Editor pledges himself to prove, if necessary, that Mr. *Reuel Lothrop* is no less than the *fourth* Calvinist minister, of talents and learning, who has been taken in the net which had been spread for our feet. Let those people, therefore, who profess to



have such a single eye upon the "retributions of eternity," remember, that "the righteous are recompensed in the earth; much more the wicked and the sinner." A readiness to pity and forgive his foes, is most sincerely and soberly professed by THE EDITOR.

### ROMAN CATHOLICS OUTDONE.

The Boston Recorder and Telegraph recommends that each individual having property to any considerable amount, should make a will, bequeathing a portion of it to the clergy. The calculation is, that of the whole number of people possessing property in the United States, there are 333,330, who will die the present year. Hence, if each of the whole population would make a will giving only twenty dollars to the priests or missionaries, they would, at the end of the year, grasp the round sum of 666,660 dollars!

A writer in a later Recorder, congratulates the Editor on having thrown out an intimation by which the cause of saving immortal souls can be so easily and conveniently promoted. He says that one affluent gentleman has taken the hint, and concluded to bequeath most of his property to the church.

And so things go on, under the sacred name of religion. Never, we assert, did the Catholics in our country, adopt a money-catching system equal to this. Call yourself the friend of Missions, and you may cheat and defraud with impunity.

### MISSIONARY EXAMPLE.

A Rev. Missionary, by the name of Harris, the principal instructor at the station among the Seneca Indians, received, from the United Foreign Missionary Society, 3051 dollars and 97 cents, according to the book of the Secretary. It appears that he was not only accused of injustice by some of the friends of missions, but of being "contracted in his views, vindictive in his feelings, and a bigot in religion." To defend himself, he got several persons, Indians as well as others, to sign a paper in his behalf, which was published in the Buffalo Patriot of Jan. 25. But that his iniquity might not be thus concealed, the Lord moved upon one Thomas Armstrong, who appears to have been the interpreter of Harris, to come before the public, and in the most solemn manner, expose his injustice and cruelty. Said Armstrong declares, that he was compelled to sign the communication which Harris presented him, and that a number of the Indians whose mark was on the paper, were not at the council. He further declares, that being well acquainted with the school, he believes the Indians were justly incensed, their children being cruelly treated, half starved, and neglected. The school was generally very small; but when Drs. Spring, Milledoller, &c. were expected to visit it, runners were employed to collect as many Indian children as possible. Armstrong adds that a miss Van Patten, who had been engaged in the instruction of Indian children, and was esteemed for her faithful endeavours, was dismissed from the service, without a request from the school, and they were deprived of the bright example of her goodness and benevolence. But all these stubborn and convincing facts are carefully concealed from the public eye, as far as editors friendly to missionary plots can conceal them; and we are gravely told of a "Pagan party," and a "Christian party" among the Indians: as though any were more paganish than cruel, dishonest, lying missionaries.

### EXTRACT FROM A LETTER,

To the Editor, dated SANGERVILLE, Feb. 2, 1825.

"DEAR SIR"—"I have thought proper to address you on this important subject, believing that 'God has created all things,' and that 'for his pleasure they are and were created:' that He intended them to answer some good and wise purpose, since to dispute this would be to charge Him with unaided wisdom, power and goodness; or else, that God had an intention in giving existence to intelligent beings, but left their final destiny to the operations of blind and undesigning chance. This however cannot be, since we are assured, in the volume of inspiration, that 'God has not only created of one blood all nations of men, that dwell on all the face of the earth,' but has also, 'determined the time, before appointed, and the bounds of their habitation.'" "Known unto him are all his works from the foundation of the world," and "He worketh all things after the counsel of his own will."

For some few years past, my attention has been frequently placed on a subject of the highest importance to the sons of men; viz: the subject of salvation, through Christ. It has been my endeavor to examine the Scriptures impartially, that I might be understandingly led into the truth. The perusal of the inspired pages has been a delightful, and I hope, a profitable employ. To dwell on the theme sublime, of a world restored and saved from sin, is truly enrapturing. But, in the mean time, I have occasionally attended meetings of various orders of professing christians, and am sorry to say in truth, that among some of them, there was more zeal, noise and exercise, than pure religion and real devotion. The worshippers appeared to think that their God was "altogether such an one

as themselves," and needed to be wrought upon by those turbulent and screaming performances, which operate so powerfully on a credulous, professing multitude. But my Bible informs me that God is not the author of confusion, but of order. It is a pleasing consideration that many people begin to inquire candidly into the nature of these things, and the result has, in several cases, proved favorable to the cause of truth. Some few, at least, are now able to rejoice in God, as the Father of all men;—that all are the favored recipients of his tender mercies, and will at last participate in the inexhaustible riches of his grace.

You will overlook the errors of a youth, who is not insensible of his inability to do justice to the momentous subject, in which he is engaged!

B. E.

### SMALL SALARY.

On the 10th of January last, Dr. Spring's congregation in the city of New-York, held a meeting, to see whether they would continue to pay the small sum of Three Thousand Five Hundred Dollars a year, for his pious services in the cause of disinterested benevolence. And behold the Rev. Dr. was in the midst, who offering up a disinterested prayer, begged they would allow him that trifling sum, as he could not live on less. Though not a few were opposed to such exorbitant taxation for being told that most of them are reprobated to hopeless woe, yet, the salary was granted, with an addition and perquisites amounting to \$4,000! Who can doubt for a moment—who would dare be so profane as to doubt, but that the pious, disinterested Doctor preaches purely for the good of souls, without the most remote reference to the pecuniary recompense.

### THE TRACT SYSTEM.

Secretary YATES, superintendent of common Schools in New-York, of whose attempts to introduce Tracts and a sectarian religion, we have several times had occasion to speak, has been called to an account before the Legislature of that State. A Memorial has been sent in against him, and a committee appointed to give the subject an examination, and make a report. What the result of the remonstrance against sectarian usurpation, will be, we are not able to conjecture. The contest is between the good sense and integrity of the Legislature, and the influence of clerical imposition.

Mr. Yates, we understand, has denied having intended to introduce religious Tracts, although his mighty, daring efforts to effect that object, have been trumpeted by orthodox papers, from Dan to Barsheba. It is no other than downright prevarication, to call the tracts which are distributed in those schools, moral Tracts. O land of liberty! thy rulers are becoming worshippers at the shrine of Priestcraft.

### HOUSES OF PUBLIC WORSHIP.

A house for public worship has recently been completed in Porter, Me. designed to accommodate christians of all denominations, in that place. It was dedicated on the 25th ultimo; the Sermon by Elder John Buzzell, of Parsonsfield. The discourse was ingenious and appropriate; several ministers of different orders were present, and took parts in the services; the day was fine, the audience numerous, respectable and attentive.

DR. AARON PORTER, of this town, gave eight dollars toward purchasing the glass for the house, and presented an elegant Bible and Hymn Book for the pulpit, with the following address:—

"The subscriber presents this Bible to the inhabitants of the town of Porter, for the pulpit in that town, with his sincere wishes that wisdom, piety, virtue and union may universally prevail; and for the success of the gospel and the prosperity of Zion there; and that all these may become conspicuous in the region round about."

In Denmark also, a meeting-house has been lately finished, which is to be occupied upon the same liberal principles as the former. It was dedicated not long since;—the Sermon by the Rev. Mr. Hurd, of Fryeburgh. We are informed that the public performances were well adapted to the occasion, and a numerous auditory was highly gratified. It is understood that the House is to be open to christian ministers of regular standing, of all denominations.

Materials are purchased and mostly collected, for a house of religious worship, on the east side of the river in Livermore, about one mile from Benjamin's Ferry; and things are in favorable operation for the erection of it, the ensuing spring and summer. The house is to be built for the Methodists and Universalists, who are to have the al-

ternate occupancy of the building, on the Sabbath, according to their respective right of property in it. We do most earnestly pray, that they may be prospered in their laudable undertaking, and having completed the House may be united in supplying the desk with preachers, whose motto shall be, "Now abideth Faith, Hope, Charity, these three; but the greatest of these, is Charity."

### NEW PUBLICATIONS.

The "Rochester Magazine," "Gospel Inquirer," and "Herald of Salvation," all printed in the State of New-York, are about to be concentrated in one publication, to be printed at Utica, under the name of "THE UNIVERSALIST." The work is to be issued once in two weeks, in a pamphlet of 16 octavo pages, for \$1 50 per year. Bro. Stephen R. Smith, with the present editors of the above named papers, is to conduct the new publication. We think the proposed alteration is judicious, and sincerely wish "The Universalist" an extensive circulation.

Proposals have been issued, for publishing by subscription, a religious paper, at the city of Troy, N. Y. by the name of the "EVANGELICAL RESTORATIONIST," to be edited by BRS. B. STREETER and D. SKINNER, to commence as soon as a sufficient number of subscribers shall be obtained. It is to be printed semi-monthly, in a quarto form, for \$1 per year, if paid in advance, and \$1 25, if paid at the end of six months. As our young brethren who contemplate publishing the above work, have not admitted in their Prospectus, that there any papers are now published, to prevent "your children" from growing "up in the moon-light of self-styled orthodoxy," or to lighten their pathway with "the sun-beams of the gospel," we have a right to conclude, that the "Restorationist," contemplates holding forth some new doctrine, which shall illuminate, cheer and save the world. That being the case, we hail its birth as being peculiarly auspicious. May its patronage be generous and the operation of its benign influence, universal. Yes, even, if the design is, to co-operate with their brother editors in the common cause of Universalism, we wish our young friends and brethren, a liberal support.

The "MESSENGER OF PEACE," published in the city of Hudson, by Br. Richard Carrique, is to be suspended for awhile, not for want of patronage, but for want of punctuality in payment! We hope it will be resumed in due time.

The "CHRISTIAN REPOSITORY," which for five years, has been ably conducted by Br. S. C. Loveland, is transferred to Br. Robert Bartlett, of Hartland, Vt. who is to be its future editor. We hope its usefulness will not be diminished, but increased, by the transfer.

We are happy to hear that Br. FAYETTE MACE is engaged to preach in the vicinity of Meredith, (N. H.) the ensuing season.

MR. NATHANIEL HOWE, Esq. of Waterford, has the Bills for the Subscribers to the Intelligencer in that town and its vicinity; and those who are in arrears for the paper, are respectfully requested to make payment to him, without delay.

### To Readers and Correspondents.

We have carefully examined CYPRIAN's answer to MARCUS, but cannot discover that he has advanced any in his argument; we must therefore see his concluding remarks, before we agree to fill our paper with such communications.

For an explanation of John v. 29, "Bowdoin" is referred to our paper of Sept. 25, and Oct. 7.

"DENMARK" shall be favored with an explanation of the "Wheat and the Tares," and of Heb. ix. 27, 28, as soon as may be convenient.

A candid reply to "JULIA's" question in our next paper. The reply to "C. C." a writer in the Mirror is under consideration.

### DIED,

In Trenton, N. J. 24th ult. Mrs. Cornelia, wife of Dirck Ten Broeck, Esq. of New-York, and mother of Rev. P. S. Ten Broeck, of Portland.

In Fryeburgh, on Saturday morning 12th ult. Mr. Henry Gordon, aged 42.—His death was occasioned by the felling of a tree, which struck him on his head and broke him down instantly; he however lived eight days after he received the fatal stroke. He has left an affectionate wife and six small children; a near and dear mother, (who resides in Portland,) together with a numerous circle of relatives and friends, to lament his death. He was a virtuous, industrious man; and during his short and very painful illness, manifested great reconciliation to the dispensations of providence. He expressed a willingness to exchange this, for the future world, and longed for the time to arrive. For many years he was a firm believer in Universal Salvation, and his life was an honor to the profession. He retained his reason to the last, and died full in that faith, rejoicing in the hope of the glory of God.



## Sacred Lyre.



FOR THE CHRISTIAN INTELLIGENCER.

## HARP OF MY HEART.

BY S. L. FAIRFIELD.

Harp of my Heart! thy chords were strung,  
In youthful days to songs of love,  
When life looked gay and hope was young,  
And fancy peopled every grove  
With happy creatures, sweet and gay,  
Smiling the blissful hours away.

But, oh, sweet harp! thy notes of bliss  
No longer cheer my life of pain,  
No more in such a world as this  
Can hope relume my heart again;  
For childhood's innocent hours have past,  
And all my being is a waste.

In other seasons—happier years,  
When first the world burst on my view,  
Ere chilled by sorrows, doubts and fears,  
My kindling spirit o'er me threw  
A wild, intense, sublime desire  
Of fame—a swell of being higher.

And hope looked on my loneliness,  
Raising her radiant eye to heaven,  
And friends stood by to cheer and bless,  
Like sunbeams on the clouds of even,  
And all below and all above  
Was full of light and life and love.

Those days have gone—those dawning joys  
And lurid gleams of murky light  
O'er youth's once bright and cloudless skies,  
Now veiled in undistinguished night;  
And all I hoped and loved have gone—  
And I am left in grief alone.

Yes—visions of intense delight!  
Ye burst and vanish on my eye!  
And fairy fictions—false and bright,  
Fade o'er the spirits darkening sky—  
Farewell! I must endure my lot—  
And mourn awhile and be forgot.

The wrongs, the ills, the woes, the lies,  
That follow fast my lonely way,  
The griefs that ever round me rise,  
The fond deceits that lead astray,  
When a few days have dawned and set,  
No more will sting with vain regret.

Harp of my Heart! thy strains, though sad,  
Can yet beguile my mournful hours,  
And wake those pleasures, pure and glad,  
Which sleep in Memory's hallowed bowers,  
And cheer me through a world that's given  
To make us sigh and long for heaven.

## Miscellaneous.

FOR THE CHRISTIAN INTELLIGENCER.

## REPROOF

MR. EDITOR,—Having, for several years past, perused all the religious publications which were presented me, without regard to the denomination whose sentiments they were designed to disseminate, I have consequently read many of your papers. With many things I have been extremely well pleased, and with others very much offended. I am fully convinced that a moment's reflection will be sufficient to convince a man of your penetration and judgment, that a different management, in some respects, at least, would be more judicious. To name one thing in particular. You, or your correspondents, frequently speak of "the orthodox," "Calvinists," &c. in terms of unmingled reproach and disdain, without making any distinction between those who are serious and conscientious in their profession, and such as appear to say to the orthodox churches, "we will wear our own apparel, and eat our own bread, only let us be

called by your name, to take away our reproach." Do not such things give unnecessary offence? Such a mode of expression bears too near a resemblance to the language of some of my friends, who, when speaking of Universalists, condemn the whole order to infamy, because they have known some individuals, who professed that doctrine, and were immoral in their lives and conduct. I am disposed, for one, to make allowance for "false professors and deceitful workers," among all denominations, though I am not ashamed to be considered in the orthodox faith. Would it not, therefore, be advisable to speak and write with more reserve, that the feelings of the really friendly might not be wounded?

It may be proper for you to consider that all which you publish, from whosoever pen it may proceed, touching the above subject is attributed to you, by all who feel themselves misrepresented by the satirical and severe lashes, which I presume are intended for those only, who are really deserving of them.

When I took up my pen, it was for the purpose of asking you, whether you believe in a change of heart; and if you do, will you publish your sentiments on that doctrine in a future number of your paper?

Pardon the liberty assumed by a friendly opposer of your doctrine, with whom you now are, and probably will remain unacquainted: but who subscribes herself your friend and well wisher,  
JULIA.

## MISDIRECTED MUNIFICENCE.

GOODFREY HAGA, of Philadelphia, besides making some reasonable bequests in his last will and testament, gave 20,000 dollars to the Society for propagating what is called the Gospel among the Heathen. This is to be a fund, the interest of which is to be applied for the education of young men for the Ministry, at Nazareth Hall.

The residue of his estate, valued at more than 200,000 dollars, is bequeathed to said Society for propagating the same Gospel among the Heathen, and to be appropriated, from time to time, as the Society shall direct.

The orthodox editors, who are in the habit of calling the best of human works sinful and ill-deserving, are extremely eloquent in the praise of Mr. HAGA, and pronounce him to have been "emphatically good." Yes, reader, the more Money—O what a charming word—the more Money you bequeath to the Missionary cause, the better you are, be your moral habits as they may!

## MISSIONARY SWINDLING.

"By a treaty with the Choctaw Indians, our government bound itself to pay that tribe 6000 dollars a year for 16 years, and 5000 dollars for an additional year. The Missionaries at Elliot persuaded the Indian Chiefs to make over the whole of this annuity, amounting to ONE HUNDRED AND ONE THOUSAND DOLLARS, to them. (See the letter from Missionaries at Elliot, dated June 12, 1820, in the Panoplist.) It seems that the tribe disapproved of the conduct of their Chiefs: but there was no remedy—the Missionaries had obtained the grant, and refused to relinquish it. The discontents increased so alarmingly, that Government was obliged to interfere, and actually made provision for paying the annuity, twice over. The incredible weakness of our Government, (for all governments are weak when encountered by superstition,) in thus suffering itself to be cheated, robbed, swindled, should not be proclaimed without the best proof:—that proof we have, in a treaty concluded with the Choctaw tribe, Article VIII.

"To remove any discontent which may have arisen in the Choctaw nation, in consequence of 6000 dollars of their annuity having been appropriated [granted to the missionaries] annually for 16 years, by some of the Chiefs, for the support of Schools, the Commissioners of the United States oblige themselves, on the part of said States, to set apart an additional tract of good land for raising a sum equal to that given by said Chiefs, so that the whole of the annuity may remain in the nation, and be divided amongst them." (See Acts, 2d Session, 16th Congress, p. 37.)

This Missionary mania disorders every thing; it despoils us of our property and reputation; it debases alike the ruler and the ruled, the civilized and the savage."—*Am. Eagle.*

## THE RIGHTEOUS INDIAN.

An Indian, by the name of Canassatego, once said to a celebrated interpreter of the Indian language, "Conrad, I have been sometimes at Albany, and have observed, that once in seven days they shut up their shops, and assemble all in the great house; tell me what that is for? What do they do there?" Says Conrad, "They meet there to learn good things." "I do not doubt," says the Indian, "that they tell you so; they have told me the same; but I doubt the truth of what they say, and I will tell you my reasons. I went to Albany to sell skins, &c. I first called on Hans Hanson, and asked him what he would give for beaver. He said he could not give more than 4s. a pound; but (says he) I cannot do business now; for this is the day we meet to learn good things. So I went with him. Well, there stood up a man in black, who began to talk very angrily at the people. I did not understand what he said; but as he looked at me and Hans most, I concluded he was angry at my being there. So I went out, sat down near the House, struck fire, lit my pipe, and enjoyed myself as well as I could, till the meeting broke up. As I was musing, I mistrusted that the man wanted to say something about the beaver. So when they came out, I accosted my friend, 'Well, Hans, I hope you have concluded to give more

than 4s. a pound.' 'No,' says he, 'I cannot give more than 3s. 6d.' I then spoke to several other dealers, and they all sung the same song, three and sixpence, three and sixpence. This made it clear to me that my suspicions were right, that the real purpose of the meeting was not to learn good things, but to consult how to cheat poor Indians in the price of beaver. Consider but a little, Conrad, and you must be of my opinion. If they met so often to learn good things, they certainly would have learned some before this time. But they are still ignorant of all that is good. You know our practice. If a white man, in travelling through our country, enters one of our cabins, we all treat him as I treat you; we dry him if he is wet, we warm him if he is cold, and give him meat and drink, that he may allay his hunger and thirst; and we spread warm furs for him to rest and sleep on: we demand nothing in return. But if I go into a white man's house in Albany, and ask for victuals and drink, they say, 'Get out, you Indian dog.' You see they have not yet learned those little good things, we need no meetings to be instructed in, because our mothers taught them to us when we were children; and, therefore, it is impossible their meetings should be for any such purpose as they say, since they have had no such effect. They are only to contrive the cheating of Indians in the price of beaver."

## MONEY! MONEY!! MONEY!!!

"A few weeks since the Trustees of the Columbian College at Washington, petitioned Congress to be released from the payment of 25,000 dollars, due to the United States, when extreme poverty and embarrassment were urged to effect the passage of the bill for their relief. The bill having been granted, we now learn, from the Boston Recorder and Telegraph, that the Trustees have voted to erect another college edifice, 'not less than 117 feet in length, by 47 in breadth.' Congress in this instance appear to have been a little duped, and Luther Rice has proved himself to be as successful in petitioning Congress for charts and grants, as in begging for money."

The truth is, the pecuniary concerns of the Baptists at Washington are flourishing, the whole amount of their receipts the past year, being 65,799 dollars. If the Congress of the United States will thus patronize sectarian religion, farewell to American Independence. With all our boasted wisdom, we are rushing with precipitation into the iron arms of an avaricious, hypocritical, most merciless priesthood.

## THE INQUISITION.

Letters from Madrid warrant the conclusion that the Inquisition, that dread tribunal of blood, will soon be re-established in Spain, through the persevering efforts of the Apostolic Junta. Petitions from 40 of the principal towns in Spain, have been presented the King, praying for the re-establishment of that sanguinary court. Let this be a loud call to America to beware of surrendering too much power to avaricious, selfish, blood-thirsty Priests.

## ANECDOTES.

The time was, when, if a man could write his name, he was considered a clergyman, a *reverend* clergyman, and exempt from punishment by common law. In the days of Judge Hale, it is said, that no man could have the benefit of clergy, unless he could read the Lord's prayer. A criminal was brought before the Judge, who plead the benefit of clergy. The Judge said, he doubted his being a clergyman, and if he was, he could read the Lord's prayer. As he could not read it, the bishop who undertook for him, contrived a plan to deceive the Judge; which was, to stand behind the criminal, and whisper in his ear what to say. At the time appointed, they came to the court,—the pretended clergyman held the book, with his thumb on the line—the bishop was to read. The bishop had taught him to speak aloud what he whispered in his ear. The bishop began, whispering, "Our Father," the clergyman repeated aloud, "Our Father." The bishop then whispered, "which art in heaven," the man spoke, "which art in heaven." By this time he came to where the man's thumb was on the line. The bishop, wishing the man to remove it, whispered, "take away your thumb," the clergyman cried out, "take away your thumb!" This set the whole court into a fit of laughter; and was the means of bringing the criminal to that punishment which his wickedness merited.—So the ignorant pretender, did not obtain the benefit of the clergy of those times.

A gentleman telling a lady that an apothecary had failed and was obliged to shut up shop, she inquired the cause, to which the gentleman replied, he was so honest a man, that instead of loading his patients with medicines, he advised them to take the wholesome air, and of course, lost the profits which would have arisen from the sale of his drugs. "Poor man," said the lady, "poor man, he is indeed to be pitied; he cannot live on air, though his patients may."

THE CHRISTIAN INTELLIGENCER,  
IS PUBLISHED EVERY OTHER SATURDAY MORNING,  
AT THE ARGUS OFFICE,  
BY RUSSELL STREETER, EDITOR AND PROPRIETOR.  
TODD & SMITH.....PRINTERS.